

SOCIAL JUSTICE VALUES IN ISLAMIC EDUCATION FROM THE PERSPECTIVE OF MUHAMMAD ZAINUDDIN ABDUL MAJID

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Abstrak: Keadilan sosial dalam pendidikan Islam mencakup prinsip-prinsip yang memastikan setiap individu memperoleh hak yang setara dalam mendapatkan pendidikan berkualitas, tanpa diskriminasi berdasarkan status sosial, ekonomi, atau etnis. Konsep ini menjadi tujuan dan cita-cita Tuan Guru Muhammad Zainuddin Abdul Majid. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis nilai-nilai keadilan sosial yang diintegrasikan oleh Tuan Guru Muhammad Zainuddin Abdul Majid dalam dunia pendidikan. Jenis penelitian ini adalah penelitian kepustakaan (library research), dengan pendekatan kualitatif. Data dikumpulkan melalui kajian terhadap buku-buku primer dan karya ilmiah sebelumnya, kemudian dianalisis untuk mengidentifikasi integrasi nilai-nilai keadilan sosial dalam pemikiran Tuan Guru Muhammad Zainuddin Abdul Majid. Hasil penelitian menunjukkan bahwa pengembangan pendidikan yang dilakukan Tuan Guru Muhammad Zainuddin Abdul Majid di Nusa Tenggara Barat mencerminkan integrasi nilai keadilan sosial yang tercantum dalam Pembukaan undang-undang dasar 1945. Pemertaan pendidikan menjadi hak seluruh warga negara Indonesia, yang diatur dalam konstitusi, untuk mewujudkan keadilan sosial bagi seluruh rakyat Indonesia. Penelitian ini mendorong pengembangan kebijakan pendidikan inklusif dan merata, mengadopsi nilai keadilan sosial Tuan Guru Muhammad Zainuddin Abdul Majid.

Kata Kunci: Keadilan Sosial, Pendidikan Islam, Integrasi Nilai

Abstract: Social justice in Islamic education encompasses principles that ensure every individual receives equal rights to quality education, without discrimination based on social, economic, or ethnic status. This concept is the goal and ideal of Tuan Guru Muhammad Zainuddin Abdul Majid. This study aims to identify and analyze the values of social justice integrated by Mr. Zainuddin Abdul Majid in the field of education. The type of research is library research, using a qualitative approach. Data was collected through a review of primary books and previous scientific works, then analyzed to identify the integration of social justice values in the thoughts of Tuan Guru Muhammad Zainuddin Abdul Majid. The results of the study indicate that the educational development carried out by Tuan Guru Muhammad Zainuddin Abdul Majid in West Nusa Tenggara reflects the integration of social justice values as stated in the Preamble of the 1945 Constitution. Equal access to education is a right of all Indonesian citizens, as stipulated in the constitution, to achieve social justice for all Indonesian people. This study encourages the development of inclusive and equitable education policies that adopt the social justice values of Muhammad Zainuddin Abdul Majid.

Keywords: Social Justice, Islamic Education, Integration of Values

INTRUDUCTION

Basically, the principle of justice is the application of fairness based on the principles of human rights and democracy (Husnaa & Najicha, 2023). Aristotle argues that there are four ways to conceptually understand justice. *First* and foremost, justice is defined as something that functions in a proper way and does not rotate. *Second*, justice means equality, or no discrimination, and *third*, justice means prioritizing the rights of individuals. *Fourth*, God's justice, or righteous justice (Nur, 2023).

The principle of justice in education in Indonesia is found in the constitution, as indicated by article 31 paragraph 1 of the 1945 constitution which states that every citizen has the right to education (Sujatmoko, 2016). In (Law of the Republic of Indonesia No. 20 Year, 2003) explicitly regulates the right to education, as shown in article 4 paragraph 1, article 5 paragraph 2, article 5 paragraph 3, article 5 paragraph 4, and article 5 paragraph 5. According to the preamble of the 1945 constitution, the purpose of the establishment of Indonesia is to improve people's lives through the principles of justice (Tunisa et al., 2024). Education strategy to improve human resources is a very effective approach to build a strong country. So, from time to time, the government and citizens work together to oversee the development and construction of education.

However, some information on the ground shows that education services have not been evenly distributed due to various important factors, including economic, geographical, cultural and mental. This was

the situation in the people of Lombok in West Nusa Tenggara at the beginning of Indonesian independence. People in Lombok experienced educational backwardness due to poverty and pressure from the Dutch colonial government. Tuan Guru Muhammad Zainuddin Abdul Majid focused on the development of education as one of the pillars of his struggle. With the social and cultural conditions of the people of Lombok still very primitive, preaching and developing modern education is a challenge.

Some previous studies have discussed the application of values in education. Johan Nasution (2014) in his article Philosophical Studies on the Concept of Justice from Classical to Modern Thought examines the concept of justice from various philosophical perspectives, both classical and modern, which can provide a theoretical basis in understanding social justice in education. Research by Nuruddin (1996) in The Concept of Justice in the Qur'an and its Implications for *Moral* Responsibility explains the concept of justice in Islam that can be applied in the context of education, especially related to *moral* responsibility in realizing social justice. In addition, Andrianni and Rianto (2019) in Analysis of Social Justice Values for All Indonesian People examined the development of social justice attitudes in society that can be applied in the education system in order to achieve educational equity. Juliana, Putri, and Karunia (2023) in Implementation of the Fifth Precept of Pancasila for Community Welfare also discuss the application of social justice values in a social context that is directly related to Pancasila-based education.

Unlike the above studies, this article specifically discusses the application of social justice values in Islamic education, by examining the thoughts of Tuan Guru Muhammad Zainuddin Abdul Majid. The uniqueness of this research lies in its focus on discussing Tuan Guru Muhammad Zainuddin Abdul Majid's views on the right to education as part of social justice, a more in-depth aspect in the context of Islamic education.

This research makes an important contribution in understanding the application of social justice values in Islamic education, focusing on the thoughts of Tuan Guru Muhammad Zainuddin Abdul Majid. The concept of social justice proposed by Tuan Guru Muhammad Zainuddin Abdul Majid focuses on the right of every individual to education, which is in accordance with the principles of human rights and democracy proposed by Husnaa & Najicha (2023). In the context of education in Indonesia, these principles are reflected in the constitution and various regulations governing the right to education (Sujatmoko, 2016). However, obstacles such as poverty, geographical distance and culture are still barriers to equitable education, as was the case in Lombok, West Nusa Tenggara during independence.

This research adds a new dimension by linking social justice in education with the local context, namely the struggle of Tuan Guru Muhammad Zainuddin in facing the social and cultural challenges of Lombok society. This is a significant contribution, because not many studies have specifically examined the thoughts of this figure in

building inclusive and equitable education. Thus, this research offers a new perspective in understanding social justice in Islamic education, which is relevant to the Indonesian context and efforts to achieve educational equity.

METHOD

This research uses a qualitative approach with a type of library research. The main focus of the research is to analyze Tuan Guru Muhammad Zainuddin Abdul Majid's thoughts on the values of social justice in Islamic education, especially related to the right to education as part of social justice. This research aims to explore more deeply how Tuan Guru Muhammad Zainuddin developed and applied the concept of social justice in the context of education in West Nusa Tenggara.

The primary sources used in this research are the original works written by Tuan Guru Muhammad Zainuddin Abdul Majid, both in the form of direct writings and documents that contain his thoughts and ideas about education and social justice. In addition, primary sources also include da'wah and educational treatises issued by organizations or institutions founded by him.

Data were collected by reviewing relevant literature that contains the thoughts and contributions of Tuan Guru Muhammad Zainuddin Abdul Majid in the world of education. These sources include books, articles, historical documents, as well as interviews or personal notes related to the development of education by Tuan Guru Muhammad Zainuddin Abdul Majid in Lombok. Researchers also utilize secondary

sources that contain analysis and interpretation of his thoughts.

The data analysis technique used in this research is content analysis. This technique is used to analyze and identify ideas and messages contained in primary sources related to Tuan Guru Muhammad Zainuddin Abdul Majid's thoughts on social justice in education. The content analysis process begins by reading and reviewing in depth all relevant source texts. Then, the researcher will identify and code the themes that emerge from the text, which are related to social justice in education, such as access to education for all, education as a basic right, and the role of education in realizing social justice.

Furthermore, the researcher will group the identified themes into broader categories to analyze the relationship between themes and the implications of Tuan Guru Muhammad Zainuddin Abdul Majid's thoughts on education policy in Indonesia. The results of this content analysis will be used to draw conclusions and provide recommendations regarding the application of social justice values in Islamic education.

To begin writing this research, the author will first formulate the research objectives and explain the relevance of the topic in the context of Islamic education and social justice. After that, the author will explore the thought of Tuan Guru Muhammad Zainuddin Abdul Majid through his primary works and examine its implications for education policy in Indonesia. This paper will connect Tuan Guru's thoughts with the principles of social justice enshrined in Indonesia's constitution

and education regulations, and explore how his thoughts can be adapted to achieve equitable education in Indonesia.

RESULT AND DISCUSSION

Social Justice Values Perspective of Tuan Guru Muhammad Zainuddin Abdul Majid

Social justice is a basic principle in social life, which refers to equal rights and opportunities for every individual, without discrimination based on social, economic or ethnic status. Tuan Guru Muhammad Zainuddin Abdul Majid, an important figure in the world of education in West Nusa Tenggara, sees social justice in education as a basic right that every individual needs to receive. He identifies social justice as providing equal access to education, regardless of social or economic background.

Education, according to Zainuddin Abdul Majid, is not only a means to educate the nation, but also a tool to correct social inequality and raise the status of underdeveloped communities, especially in the Lombok area. According to Ridlo (2021), the revival of Islamic education in the early 1900s in Lombok brought significant changes to its people, who previously had limited access to education due to poverty and the influence of Dutch colonialism. Zainuddin Abdul Majid established Madrasah Nahdlatul Wathan Diniyah Islamiyah in 1937 as a step to provide equal education for all, regardless of their social status. This was a real step towards integrating the values of social justice in Islamic education.

The social justice championed by Zainuddin Abdul Majid refers to the

principle contained in Article 31 of the 1945 constitution which states that every citizen has the right to education. This social justice is not only limited to equalizing access, but also to providing equal opportunities to get quality education, including in remote areas such as Lombok, which at that time was very behind in terms of education.

In addition, in Aristotle's theory of justice, which distinguishes between distributive and corrective justice, Tuan Guru Muhammad Zainuddin Abdul Majid applies distributive justice in education by providing equal access to education to the community. Meanwhile, corrective justice in this context is applied through efforts to restore inequality, by providing education for those left behind due to poverty and the inability to access education before. This is in accordance with John Rawls' view of the principle of distinction, which states that social inequality should be regulated in a way that benefits the disadvantaged (Fattah, 2013).

Integration of Social Justice Values in Education

Tuan Guru Muhammad Zainuddin Abdul Majid not only identified the values of social justice in education, but also tried to integrate these values in daily educational practices. Through the establishment of Madrasah Nahdlatul Wathan Diniyah Islamiyah and other educational institutions, he implemented the principles of social justice by providing educational opportunities to children from poor families who could not access education in existing schools at that time. His establishment is in

accordance with the principle of distributive justice which, according to Aristotle, emphasizes equal distribution of resources in society, in this case, educational resources.

For example, Nahdlatul Wathan Diniyah Islamiyah provides equal access to education to children from all walks of life, regardless of their social or economic status. The madrasah founded by Zainuddin Abdul Majid became a place where children from poor families could obtain a quality education, which was previously only accessible to the better-off. In this case, the education provided serves to redress the social inequalities that exist in Lombok society, and also reflects the principle of distinction in Rawls' theory, which states that education should help those who are disadvantaged.

Zainuddin Abdul Majid also integrates social justice values in education by paying special attention to moral and ethical values. In addition to formal education, he emphasizes the importance of teaching religious values and morality as part of education, which aims to create individuals who are not only intellectually intelligent, but also have good character. Syafi'i Antonio (2014) explains that in an Islamic perspective, social justice is not only related to the fulfillment of material needs, but also to the provision of moral rights for each individual to develop in accordance with Islamic teachings. In this case, the education implemented by Zainuddin Abdul Majid aims to create a just society, which upholds moral and social values.

The education carried out by Zainuddin Abdul Majid involves the

principle of social justice in various aspects, both in teaching science and in character building. As explained by Idris et al. (2023), social justice in education includes respect for everyone's humanity, which means that everyone should have the opportunity to develop in fair and equal conditions. Madrasah Nahdlatul Wathan Diniyah Islamiyah and the educational institutions founded by Zainuddin Abdul Majid are the implementation of this principle, by providing opportunities for the people of Lombok to access proper and quality education, regardless of social or economic background.

Tuan Guru Muhammad Zainuddin Abdul Majid is also very deep in the principles of Pancasila, especially the fifth principle which contains the value of social justice for all Indonesian people. For example, the educational institutions established by him such as Ma'had Ali Binaan Khusus (1965), MI Hamzanwadi (1959), madrasah aliyah Muallimin NW (1937), and STKIP Hamzanwadi (1978) show that Zainuddin Abdul Majid developed education to achieve national goals as stated in the Preamble of the 1945 constitution, namely to educate the nation's life and create a just and prosperous society.

The education carried out by Zainuddin Abdul Majid not only includes intellectual teaching, but also character and moral development in accordance with Islamic teachings. This is in line with the theory of social justice which includes moral and social aspects, which according to Juliana et al. (2023) is very important to create better living conditions for the

community. Through education based on Islamic values, Zainuddin Abdul Majid not only fights for equal distribution of knowledge, but also educates people to become more just, virtuous, and have high social awareness.

The findings of this study support various theories of justice put forward by experts, especially those that emphasize the importance of equal access and opportunity in education. In particular, the findings support the theory of distributive justice proposed by Aristotle, which emphasizes that justice in society is achieved by the fair distribution of resources, including access to education. In this case, Tuan Guru Muhammad Zainuddin Abdul Majid integrates the principle of distributive justice in education by providing equal opportunities for the people of Lombok to access education, regardless of their social or economic background.

In addition, John Rawls' theory of justice, especially the principle of distinction, is also in line with the findings of this study. Rawls argues that social inequalities should be organized in such a way as to benefit those who are most disadvantaged. Tuan Guru Muhammad Zainuddin Abdul Majid, through the establishment of Madrasah Nahdlatul Wathan Diniyah Islamiyah, gave priority to disadvantaged communities, especially those living in poverty and educational backwardness, by providing equal access to education for the entire community, including those who were economically and socially disadvantaged.

The findings also reflect the application of the principle of social justice

in Islam, as explained by Yusuf Qardhawi and Syafi'i Antonio, who state that social justice in Islam includes giving equal rights to every individual, both in material and spiritual aspects. The education developed by Tuan Guru Muhammad Zainuddin Abdul Majid not only pays attention to intellectual aspects, but also builds character and morals based on Islamic teachings, which become the foundation for the creation of a more just and prosperous society.

Thus, the findings of this study strengthen and support existing theories of social justice, as well as show how the thought of Tuan Guru Muhammad Zainuddin Abdul Majid succeeded in implementing these values in the world of education to create a more just society, equal, and based on moral and religious values.

The main novelty of this research lies in the linking and comparison between the value of social justice contained in the Fifth Precept of Pancasila and the concept of social justice in Islam. This research specifically examines how Tuan Guru Muhammad Zainuddin Abdul Majid, as an Islamic educational figure, integrates the values of social justice in line with the goals of Pancasila, especially the fifth precept which states "Social justice for all Indonesian people." This research provides new insights by exploring how the principle of social justice in Pancasila, which emphasizes equity and justice in the distribution of resources, is implemented in the context of education by Zainuddin Abdul Majid in Lombok.

This research also highlights Zainuddin Abdul Majid's significant

contribution in connecting two major interrelated concepts, namely the value of social justice in Pancasila and the principles of social justice in Islamic teachings. By establishing educational institutions such as Madrasah Nahdlatul Wathan Diniyah Islamiyah (NWDI), Zainuddin Abdul Majid not only fought for social justice in the Indonesian national context but also applied Islamic principles of justice that prioritize equal rights to education. These principles emphasize that every individual, regardless of social or economic status, should have access to quality education. His vision aimed at breaking down the socio-economic barriers that traditionally excluded marginalized communities, particularly in rural areas like Lombok, from educational opportunities. His approach resonates with the ideals outlined in the Pancasila, especially the fifth principle, which calls for social justice for all of Indonesia's citizens.

Furthermore, Zainuddin Abdul Majid's educational initiatives are rooted in the broader Islamic commitment to justice, which includes both material equality and moral development. His efforts were not solely focused on academic achievement but also on building a moral and spiritually enriched society. This dual approach to education reflects a unique fusion of the values of Pancasila and Islam, showing how both systems of thought can be integrated and mutually reinforcing in promoting a fair, just, and prosperous society. This study also discusses in depth how Islamic education, grounded in the values of social justice found in Islamic teachings, has become an effective tool for realizing the national goals outlined

in the Preamble of the 1945 Constitution. Specifically, it aligns with the objectives of fostering an educated nation and achieving social justice for all Indonesians. By prioritizing education as a means to elevate the moral and intellectual standards of society, Zainuddin Abdul Majid’s educational legacy contributes significantly to the national pursuit of equity, empowering

individuals and communities, and shaping a society that upholds justice and prosperity for all. Through these educational efforts, his work exemplifies the tangible application of the ideals of social justice in both the national and religious contexts, bridging the two value systems to create a holistic approach to nation-building.

Table 1: Integration of Social Justice Values in Islamic Education
Muhammad Zainuddin Abdul Majid's Perspective

No	Content of Education Integration	Description Explanation
1	Integration of Distributive Justice Principles in Education	Tuan Guru Muhammad Zainuddin Abdul Majid integrated the principle of distributive justice in education by ensuring that every individual, especially the poor and marginalized, had equal opportunities for quality education. Through the establishment of the Nahdlatul Wathan Diniyah Islamiyah (NWDI) Madrasah, he realized educational equity that was not only focused on the financially well-off. Its establishment reflects an attempt to distribute educational resources fairly, so that children from poor families can obtain education that was previously only accessible to the better-off.
2	Integration of the Principle of Distinction for Disadvantaged Groups	In the context of the principle of distinction according to John Rawls, Zainuddin Abdul Majid prioritizes those who are less fortunate in society, providing greater educational opportunities to children from poor families and marginalized groups. Through educational institutions such as Madrasah Nahdlatul Wathan Diniyah Islamiyah, Zainuddin Abdul Majid tried to overcome social inequality by providing greater access to those living in poverty and educational backwardness, in accordance with Rawls' principle which states that social inequality must be adjusted to benefit the most disadvantaged groups.
3	Integration of Moral and Ethical Values in Education	Zainuddin Abdul Majid integrated moral and ethical values as part of education, emphasizing the importance of teaching religion and good values in daily life. Education at the Nahdlatul Wathan Diniyah Islamiyah Madrasah not only focuses on intellectual achievement, but also on the formation of students' character and morals. This is in accordance with Islamic teachings which view that social justice includes the right of every individual to develop morally and spiritually, not just materially. Through Islamic-based education, he taught that education should create individuals who are virtuous and able to make a positive contribution to society.

4	Integration of Social Justice Values in Pancasila and Islam	Zainuddin Abdul Majid integrates the value of social justice in Pancasila, especially the fifth principle which states "Social justice for all Indonesian people," with the principles of social justice in Islam. In the education he developed, there is harmony between the principles of Pancasila and Islamic teachings regarding the importance of equalizing educational opportunities for all Indonesian people. Through the establishment of educational institutions, Zainuddin Abdul Majid implements education that emphasizes equal access to education regardless of social or economic status, in accordance with the values contained in both value systems.
5	Education Integration to Realize National Goals	The education implemented by Zainuddin Abdul Majid through educational institutions such as Ma'had Ali Binaan Khusus (1965), MI Hamzanwadi (1959), MA Muallimin NW (1937), and STKIP Hamzanwadi (1978) aims to achieve the national goals stated in the Preamble of the 1945 Constitution, namely educating the nation's life and realizing a just and prosperous society. The institutions established by him aim to facilitate equitable distribution of quality education across all levels of society, reflecting the integration of social justice values in the context of national goals. Education based on Pancasila and Islam encourages the achievement of social justice through inclusive and equitable education for all Indonesians.
6	Integration of Character and Social Justice in Education	Zainuddin Abdul Majid integrates character and social justice in education to form individuals who are not only intellectually intelligent, but also have good morals. The education developed aims to form individuals who not only understand science but also uphold the values of kindness, justice and social solidarity. This education refers to the principles of social justice in Islam, which includes moral and social aspects. By instilling virtuous character, he seeks to create a more just, equal and respectful society, in accordance with the principles of social justice in Islamic teachings and Pancasila.

CONCLUSIONS

This research confirms the important role of Tuan Guru Muhammad Zainuddin Abdul Majid in integrating social justice values in education, especially in West Nusa Tenggara. Mr. Zainuddin Abdul Majid not only identified social justice as an equal right to education for every individual, but also implemented these principles through the establishment of Madrasah Nahdlatul Wathan Diniyah Islamiyah. Through the

educational institutions he established, he provided equal access to education without differentiating social, economic or ethnic status. This is very relevant to the principle of distributive justice proposed by Aristotle, which emphasizes equal distribution of resources, in this case education, in society. In the perspective of social justice, Zainuddin Abdul Majid also applies John Rawls' principle of distinction, by giving priority to those who are less fortunate, such

as children from poor families and marginalized areas. The education applied aims to raise their social status through equal opportunities in obtaining quality education. In addition, the education provided not only covers intellectual aspects, but also integrates moral and ethical values, in accordance with Islamic teachings, to form individuals with good character. This research also shows that Zainuddin Abdul Majid succeeded in integrating the values of Pancasila and Islam in the context of education, especially in the fifth principle of Pancasila which reads "Social justice for all Indonesian people". Through Islam-based education, he fights for equal rights in education while creating a just and prosperous society. Therefore, the findings of this research make an important contribution in understanding how education can be a tool to realize social justice in Indonesia, both in the constitutional context and religious teachings. This research has important implications for the development of education policy in Indonesia, especially in improving education equity in remote areas and marginalized groups. The values of social justice integrated in education can be the foundation for creating a more just and prosperous society, in accordance with the ideals of the Indonesian nation.

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